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THEOSOPHY

A MAGAZINE DEVOTED TO

The Theosophical Movement, the Brotherhood of Humanity, the Study of Occult Science and Philosophy, and Aryan Literature.

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WILLIAM Q. JUDGE.

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That which hath been is now; and that which is to be hath already been; and God requireth that which is past.—*Ecclesiastes*, ch. iii, v. 15.

THEOSOPHY.

VOL. XI. OCTOBER, 1896. No. 7.

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THE SCREEN OF TIME.

IT is one of the common-places of Occultism that the true science of life lies hidden in every-day events. If these be understood, universal nature becomes easy to interpret. But common-places are apt to be ignored, because of their self-evident truth and apparent lack of complexity. So in Theosophy, when students begin their study of "occult" matters, and seek to open up "communication with Masters," they almost invariably look for striking and phenomenal results, and in their anxiety to obtain these, lose sight of simple nature's countless voices. "The Master-Soul is One," and the true Master is that Supreme Self, made manifest in a fitting vehicle, yet single and common to all that lives. For that reason it has been truly said that all men are our teachers, since all men veil that divine presence, and in rare moments may so far forget themselves as to permit this "dark divinity" to shine forth and illumine the lives of others. But before we can recognize the divine without us, we must see it within ourselves: the divine is only known to the divine. Unless the eyes be opened, the brightest objects remain unseen, and unless the eyes of the mind be awake, the purpose and message of the world that surrounds us must remain unrecognized. Particularly must this be the case with those smaller circumstances which only the accustomed eye observes, in the same way that the eye of the dyer knows shades and tones that cannot be sensed without long prac-

tice. So the smaller circumstances too often pass by, treated with a contempt they do not deserve, while the subterranean or celestial but unmistakably phenomenal voice remains an immaterial expectation.

But even supposing such small circumstances be recognized, be properly interpreted, how difficult to relate them to others so as to convey their real significance! It is their constant occurrence, their sequence, their very simplicity, that makes them at once so full of meaning and so intangible. In nearly every instance they must remain, as in their origin, "occult."

Such a train of thought is the natural outcome of mentally reviewing the work of "The Crusade of American Theosophists around the World," up to the present time. The evident success of the Crusade has been striking enough, but for one who has taken part in its work the most remarkable thing about it has been the marvellously wise leadership of Mrs. K. A. Tingley, and the extraordinary *luck* that has never deserted the party in any undertaking so far entered into. The world, which is foolish for the most part, would attribute this good luck to chance; but to the Theosophist, who does not believe in chance, the wonderful luck experienced so continuously makes it appear as though the heart of Nature had been touched by some spiritual force, impelling her to fight for the success of the enterprise.

Innumerable small occurrences, leading to results of great importance, have well exemplified this, and in many instances it has been the immediate recognition of their real significance by Mrs. Tingley which led to their proper utilization. Luck (in the true sense of the word) is not easily overcome; nor is wisdom, at any time or under any circumstances: but when wisdom and luck are united you have a practically unconquerable combination.

Now for a record of the recent activities of the Crusade. The result of the work in Paris was the formation of the French division of the Theosophical Society in Europe on August 21st, at 8.30 P. M., in a large parlor at the Hotel St. Petersbourg. Public meetings at the same hotel, on the evenings of the 16th, 18th and 19th, and a larger gathering at the Hotel Continental on the evening of the 20th, led up to this farewell meeting on the 21st. Mons. Charles See was elected President of the newly formed Society, and with the invaluable assistance of Mme. Petersen, who did so much to help the work of the Crusade in Paris, the movement in France should soon become as active as it already is in Holland and Germany. A meeting of the Esoteric School on the morning of the 22d immediately preceded the departure of the Crusaders for Amsterdam. They traveled by way of Brussels, patiently endured an examination of

their baggage at both the Belgian and Dutch frontiers, and reached "The Venice of the North" with its bewildering ramification of canals late that night. There they stopped at the Hotel Pays Bas, where the table linen and in fact every spoon, fork, chair and carpet in the place were marked with the familiar initials "H. P. B." !

Early the next morning (Sunday, the 23d August, a day of considerable activity) there was a great assemblage of old as well as new friends at the Headquarters. Madame Hermance de Neufville, an old friend of Madame Blavatsky's, Mlle. Immerzeel, Mme. van Pellecorn, Brothers Van der Zeyde, Jasink, Goud, Haupt, and many others who stood so loyally by W. Q. Judge in 1895, were all present, and at half-past ten a meeting of the T. S. in Holland was formally opened. An address of welcome was made by the chairman, Brother Van der Zeyde, and then the Crusaders spoke in English, their speeches being translated into Dutch, phrase by phrase. In the afternoon there was an E. S. T. meeting, twelve new members being admitted, and in the evening a public meeting was held at Frascati's, attended by some seven hundred people who listened with the closest attention to the speeches of the Crusaders, much applause being given to each speaker. Brother C. F. Wright gave a particularly admirable address, which delighted the audience and which seemed to lose little in the hands of the translator. When the time came for the usual questions, however, some disturbance was created by two or three Anarchists and Socialists, young boys of 17 and 18, who demanded permission to address the audience from the platform and air their views on capital and labor. As no reference had been made to such subjects by the speakers, permission was refused and the boys howled imprecations until a policeman appeared, when they hastily withdrew. This disturbance in no way interfered with the meeting, one of the most successful yet held. If anything it helped to evoke the sympathy of the majority present, many of whom at the close of the meeting expressed their deep regret that such interruptions should have occurred "in Holland." They explained that it was almost impossible to hold a meeting in a public hall in Amsterdam without similar attempts being made to procure a ready-made audience for the propaganda of revolutionary ideas. There is a very strong revolutionary party in both Holland and Belgium, which is wrongly called Socialistic, being for the most part anarchical in its tendency and methods. A great field for Theosophy !

At sunrise next morning the Crusaders and between twenty and thirty of the Dutch members started in seven carriages to find a stone to be placed with others from other countries in the foundations of the School for the Revival of the Lost Mysteries of Antiquity. In a flat country like Holland it is not easy to find stones of any description, but after an hour's drive one was discovered at 6 o'clock in the morning and was

carried back in triumph to the Headquarters at Amsterdam. That afternoon, the 24th, the Crusaders were "at home" at their hotel and in the evening were present at a meeting at the Headquarters at which they spoke on branch work. Next day there were further meetings in the afternoon and evening—in the afternoon of an informal character—and on the 26th, at 8.33 A.M., the party left for Berlin. Almost the entire Amsterdam Branch, with several members from Arnheim, The Hague and Zaandam were present at the station to bid the Crusaders farewell, and it was with real regret on both sides that the farewells were said.

Another frontier and on this occasion some hesitation on the part of a custom house officer over the numerous flags discovered in a suspicious looking hand-bag. These were the national flags that have been presented to the Crusade by the local members in each country so far visited. Could these people be the agents of some foreign government? But the catholicism of English, Scotch, Irish, French, and Swedish flags, as well as the Stars and Stripes, appeared to puzzle the officer, until a glimpse of E. T. Hargrove's typewriter—which was mistaken for a musical instrument—apparently cleared his mind on the subject. The Crusade was a variety show and therefore innocuous!

So on to Berlin, which was reached at about 11 P.M. A national charter for the T. S. in Europe (Germany) had been issued immediately after the Dublin Convention, so there was no Society to be formed in Germany but a good field already prepared for the sowing of the seed. In connection with the work there the name of Brother Richard Prater of New York must be mentioned, for the existence of the Society in Germany to-day is very largely due to his unwavering perseverance. For years he has been mailing pamphlets, writing letters and in every other way doing his best to prepare the ground and keep up whatever interest might have already been aroused. Dr. Franz Hartmann's continuous work in Germany is too well known to need recognition, with his *Lotusblüthen*, his immense personal correspondence and the numerous books he has written. Brother Paul Raatz, the President of the Berlin Branch of the T. S. in Germany, did splendid service in Berlin; but R. Prater did what no resident could accomplish, for he worked from a distance and his work certainly produced a telling effect.

A meeting of the Berlin Branch on the evening of the 27th August, opened the work of the Crusade in Germany, at which speeches were made in English by the Crusaders and translated into German by various local members. A larger meeting was held next evening, convened by means of personal invitations, at which some two hundred students of Theosophy were present. On the 29th a public meeting was held in the large hall of the Vereinshaus with about 400 present. The hall was full to overflowing and a number of people were obliged to stand throughout

the proceedings. Dr. Franz Hartmann occupied the chair and after a few preliminary remarks by him the Crusaders spoke on various Theosophical subjects, each speech being warmly received. The larger part of the audience lingered for nearly an hour after the meeting had been formally closed, asking questions about Theosophy and the Society, and showing that their interest had been thoroughly aroused by what they had seen and heard.

At midday on the 30th, the first annual meeting of the T. S. in Germany was called to order by the President of the T. S. in Europe. Brother Theodor Reuss—who will certainly become better known to Theosophists before long both as a fine speaker and an invaluable worker —was elected chairman of the meeting. Dr. Hartmann was then elected President, and Herr Reuss Vice-President of the T. S. in Europe (Germany) amid loud applause. The utmost enthusiasm and unanimity characterized the proceedings, which were brought to a conclusion by the inevitable Convention photograph.* That afternoon an E. S. T. meeting was held at the Residenz Hotel, at which eleven new members were admitted. Brother H. T. Patterson had meanwhile left for Hamburg, where he held an E. S. T. meeting, returning to Berlin in time to join the rest of the Crusaders who started at 7.40 A. M., on the 31st of August for Heidelberg. A brief exploration of Heidelberg Castle, with its Alchemist's Tower and magnificent terrace, and then off for Geneva, which was reached at 1 A. M. on September 2d. There the Crusaders found two members who had not until then known of each other's existence—Brothers H. L. Purucker and Karl Brünnich. They had both been working quietly, and without attempting public propaganda. Together, they should accomplish much which it would not be possible for an isolated member to undertake. A parlor-talk at the Hotel Metropole on the evening of the 3d ; then next morning off to Interlaken, and a good night's sleep by way of a change. Some of the party made an independent Crusade to Grindelwald on the 6th, in order to get a breath of mountain air, but returned the same evening for a meeting at the Hotel Victoria at Interlaken, where they spoke all the better for their change. This meeting was unique in its way. The large Ladies Drawing Room crowded to overflowing, with many standing ; a mixed audience of Americans and English, holiday seekers one and all, professional and business men with their wives and daughters. Splendid propagandists whether they agreed with you or not, seeing that for two months in every year their only need is a subject for conversation at *table d'hote* ; and what could serve them better than Theosophy ? The questions were below the average from the standpoint of intelligence, which was to be expected under the circumstances ; but the interest was

* For a report of this Convention see *The Mirror of the Movement.*

intense and a week in the hotel would have turned it into a Theosophical headquarters. One or two questioners endeavored to amuse the audience at the expense of the Crusaders, but were rather severely punished in a polite way.

On the road again (Sept. 7th), and this time for Hallein in Austria, the home of Dr. Hartmann. Over the famous Brünig Pass, with its glorious view of Lake Brienz, the Jungfrau, Wetterhorn, Faulhorn and other Alpine peaks; through Lucerne with its quaint bridges and fashionable hotels, to Zürich, where a night is spent in needed rest. Then another early start and a quick passage across Lake Constance, dazzlingly beautiful with its girdle of mist-covered purple hills and snow-capped mountains. But the opportunity for writing letters is not to be missed, so most of the Crusaders devote themselves to that practical occupation until called upon to expose their worldly possessions for the edification of a custom house officer at Lindau, the German frontier town. So on to Munich, with its second finest library in the world, and to Salzburg where was the home of Paracelsus and where his tomb may be seen to-day. Next morning, the 9th, Dr. Hartmann makes a welcome appearance at the Salzburg station and conveys the party to Hallein. He is full of information concerning the locality, pointing out the far-famed Salt Mountain, with its caverns and its lakes hidden deep beneath the earth's surface; then the weird looking mountain where according to the legends the soul of *Kaiser Barbarossa* is still imprisoned. But the Crusaders did not leave America on a pleasure trip, so on the following evening, after a day of incessant writing, a meeting was held at the Hotel Stern, at which an illuminated address from the members of the Crusade was presented to Dr. Hartmann. As some of those present, including a Turkish gentleman, were not members of the Society, brief speeches were made concerning Theosophy and the movement in general. Dr. Kellner, an old member, also spoke, welcoming the Crusaders to Austria in a few well-chosen words.

Now for Vienna, where it is certain that a Theosophical Society will be formed; then to Italy, Malta, Greece and Egypt.

E. T. H.

HALLEIN, AUSTRIA, *11th September, 1896.*

THE MORAL LAW OF COMPENSATION.*

By an ex-Asiatic.†

For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee. *Job, Chap. V., v. 23.*

AS a Western Theosophist I would like to present to my Indian brethren a few thoughts upon what I conceive to be the operation of the Law of Compensation in part, or, to put it more clearly, upon the operation of one branch of this law.

It seems undeniable that this law is the most powerful, and the one having the most numerous and complicated ramifications of all the laws with which we have to deal. This it is that makes so difficult for a human spirit the upward progress after which we all are striving, and it is often forced upon me that it is this law which perpetuates the world, with its delusions, its sadness, its illusions, and that if we could but understand it so as to avoid its operation, the *nirvana* for the whole human family would be an accomplished fact.

In a former number a respected brother from Ceylon, speaking with authority, showed us how to answer the question so often asked: "Why do we see a good man eating the bread of poverty, and the wicked dwelling in riches, and why so often is a good man cast down from prosperity to despair, and a wicked man after a period of sorrow and hardship made to experience for the balance of his life nothing but success and prosperity?" He replied that our acts in any one period of existence were like the arrow shot from the bow, acting upon us in the next life and producing our rewards and punishments. So that to accept his explanation—as we must—it is, of course, necessary to believe in re incarnation. As far as he went, he was very satisfactory, but he did not go into the subject as thoroughly as his great knowledge would permit. It is to be hoped that he will favor us with further essays upon the same subject.

I have not yet seen anywhere stated the *rationale* of the operation of this law—how and why it acts in any particular case.

To say that the reviling of a righteous man will condemn one to the life of a beggar in the next existence is definite enough in statement, but it is put forward without a reason, and unless we accept these teachings blindly we cannot believe such consequences would follow. To appeal to our minds, there should be a reason given, which shall be at once plain and reasonable. There must be some law for this particular case; otherwise, the statement cannot be true. There must occur, from the force of the revilement, the infraction of some natural regulation, the production of

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†W. Q. Judge, F. T. S.

some discord in the spiritual world which has for a consequence the punishment by beggary in the succedent existence of the reviler. The only other reason possible of statement is, that it is so ordered. But such a reason is not a reason at all because no Theosophist will believe that any punishment, save that which man himself inflicts, is *ordered.* As this world is a world produced by law, moved by law, and governed by the natural operation of laws which need no one to operate them, but which invariably and unerringly operate themselves, it must follow that any punishment suffered in this way is not suffered through any order, but is suffered because the natural law operates itself. And further, we are compelled to accept this view, because to believe that it was *ordered,* would infer the existence of some particular person, mind, will, or intelligence to *order* it, which for one instant no one will believe, who knows that this world was produced, and is governed, by the operation of number, weight and measure, with harmony over and above all.

So then we should know in what manner the law operates, which condemns the reviler of a righteous man to beggary in his next existence. That knowledge once gained, we may be able to find for ourselves the manner and power of placating as it were this terrible monster of compensation by performing some particular acts which shall in some way be a restoration of the harmony which we have broken, if perchance we have unconsciously or inadvertently committed the sin.

Let us now imagine a boy born of wealthy parents, but not given proper intelligence. He is, in fact, called an idiot. But instead of being a mild idiot, he possesses great malice which manifests itself in his tormenting insects and animals at every opportunity. He lives to be, say, nineteen and has spent his years in the malicious, although idiotic, torment of unintelligent, defenceless animal life. He has thus hindered many a spirit in its upward march, and has beyond doubt inflicted pain and caused a moral discord. This fact of his idiocy is not a restoration of the discord. Every animal that he tortured had its own particular elemental spirit, and so had every flower that he broke in pieces. What did they know of his idiocy, and what did they feel after the torture but revenge. And had they a knowledge of his idiocy, being unreasoning beings, they could not see in it any excuse for his acts. He dies at nineteen, and after the lapse of years is reborn in another nation—perchance another age—into a body possessing more than average intelligence. He is no longer an idiot, but a sensible, active man, who now has a chance to regenerate the spirit given to every man, without the chains of idiocy about it. What is to be the result of the evil deeds of his previous existence? Are they to go unpunished? I think not. But how are they to be punished; and if the compensation comes, in what manner does the law operate upon him? To me there seems to be but one way, that

is through the discord produced in the spirits of those unthinking beings which he had tortured during those nineteen years. But how? In this way. In the agony of their torture these beings turned their eyes upon their torturer, and dying, his spiritual picture through the excess of their pain, together with that pain and the desire for revenge, were photographed, so to speak, upon their spirits—for in no other way could they have a memory of him—and when he became a disembodied spirit they clung to him until he was reincarnated when they were still with him like barnacles on a ship. They can now only see through his eyes, and their revenge consists in precipitating themselves down his glance on any matter he may engage in, thus attaching themselves to it for the purpose of dragging it down to disaster.

This leads to the query of what is meant by these elementals precipitating themselves down his glance. The ancients taught that the astral light—*Akasa*—is projected from the eyes, the thumbs and the palms of the hands. Now as the elementals exist in the astral light, they will be able to see only through those avenues of the human organism which are used by the astral light in traveling from the person. The eyes are the most convenient. So when this person directs his glance on anything or person, the astral light goes out in that glance and through it those elementals see that which he looks upon. And so also, if he should magnetize a person, the elementals will project themselves from his hands and eyes upon the subject magnetized and do it injury.

Well then, our re-incarnated idiot engages in a business which requires his constant surveillance. The elementals go with him and throwing themselves upon everything he directs, cause him continual disaster.

But one by one they are caught up again out of the orbit of necessity into the orbit of probation in this world, and at last all are gone, whereupon he finds success in all he does and has his chance again to reap eternal life. He finds the realization of the words of Job quoted at the head of this article: he is in "league with the stones of the field, and the beasts of the field are at peace with him." These words were penned ages ago by those ancient Egyptians who knew all things. Having walked in the secret paths of wisdom which no fowl knoweth and the vulture's eye hath not seen, they discovered those hidden laws, one within the other like the wheels of Ezekiel, which govern the universe. There is no other reasonable explanation of the passage quoted than the theory faintly outlined in the foregoing poor illustration. And I only offer it as a possible solution or answer to the question as to what is the *rationale* of the operation of the Moral Law of Compensation in that particular case, of which I go so far as to say that I think I know a living illustration. But it will not furnish an answer for the case of the punishment for reviling a righteous man.

I would earnestly ask the learned friends of the Editor of the *Theosophist* to give the explanation, and also hint to us how in this existence we may act so as to mitigate the horrors of our punishment and come as near as may be to a league with the stones and the beasts of the field.

SOME REASONS FOR A BELIEF IN MAHATMAS.

I DESIRE to invite attention to a few considerations derived from observations upon physical man and his surroundings and faculties, in order to see, if we can, what is their bearing upon the system known as Theosophy, and especially upon the existence and character of those exalted beings known as Mahatmas or Masters of Wisdom.

Our first observation is, that we are creatures of flesh and blood of wonderfully complex and perfect mechanism, with various members, powers and faculties. We have eyes to see, and hands to take hold of things seen: and a number of senses, each having a definite relation to external nature, and each its appropriate function with reference to the objects around us. Through the senses these objects are related to us, and are brought within the scope of our powers: and through the hands, feet, and other bodily organs we are able to act on the objects of sense, and modify and shape them according to our will. We find ourselves existing in company with a great variety of living beings, of more or less perfect organization: some of them like ourselves, and others of an apparently inferior nature in form, organs and faculties.

When we consider ourselves more closely, and inquire for the moving force and guiding power with which we are endowed, we become aware of an inner being which we call mind. Whether this inner being is an entity that can exist independently of the physical body, or is only the sum of the motions and emotions of the finer physical organs, we may not at first be sure. We find in our nature a power or faculty by virtue of which we can not only perceive each external object by itself, but we can also perceive the relation of these objects to each other, and to our own physical nature. Soon we observe that the relations of things to each other are of two kinds: first as they coëxist in different positions in space, and second as they come into existence (or at least come within the range of our observation) and again disappear in orderly sequence in time. By observing the constant presence of these two classes of relations, we soon recognize the abstract conceptions or no-

tions to which we give the names just used, *space* and *time*: our first conception of these being apparently only a recognition of such relations, and not of space and time as separately existing.

We next begin to distinguish between time and duration, the latter word being taken for unmarked or infinite time. (Infinite time is a bungling and contradictory phrase, but will probably be understood. Time properly means the measure of the sequence of existences or actions one following the other, and is thus limited by such sequence: duration disregards such limits, and is correlative only to abstract, unoccupied space or mere emptiness, or more properly perhaps, non-being. For the word space, taken absolutely, without reference to objects in space, seems to be almost a synonym of non-being when the latter word is used as a general term. It is from this point of view I suppose that Swedenborg insists that there is no such thing as space. So duration, as distinguished from time, may be regarded as synonymous with non-action.

Perhaps I am dwelling too long on these primary conceptions of space and duration, but it is desirable to get a clear idea of the field in which we find ourselves. Philosophers dispute as to whether these conceptions or ideas are innate and a part of our natural endowment, or are acquired by observation and induction. For our present purpose the question is immaterial: we have the ideas: and we find ourselves considering all objects and actions as related to and coördinated under them. All studies in our schools are merely the examination and classification of objects and actions as they are related to each other under these two ideas.

Thus, taken broadly, geometry and its kindred branches may be considered as a discussion of the mathematical relations of objects in space, while algebra is the type of those studies which discuss the mathematical relations of sequences in time or duration. Number and proportion are at the foundation of both, and furnish the language by which they are interpreted to our understanding: without this language, all the science of the schools would be meaningless. Hence the stress that philosophers of all the ages have laid on Number, sometimes calling it the creative breath of Deity.

We recognize the law of cause and effect: but it is merely a recognition of the fact that certain things so far as we have observed follow certain other things: that is, this law is merely the expression of a certain order of sequence. In fact, all natural laws may be summed up under Dr. Wayland's definition: "Law is a mode of existence or an order of sequence." Because we find the ore called galena in cubes, we call that form or mode of existence a law of that ore. Because we observe that thunder follows a flash of lightning, we call that order of sequence a law of electrical action. And so of other natural laws.

When we first waken into consciousness, and find ourselves thus surrounded by numerous objects, and observe their forms and properties, and the changes by which they are constantly modified, we naturally ask ourselves whence we came, how our surroundings became what they are, and toward what destiny we are making our way. As Emerson puts it: "We wake and find ourselves on a stair. There are other stairs below us which we seem to have ascended: there are stairs above us, many a one, which go upward and out of sight." As time goes on, and our faculties become accustomed to their environment, and we become familiar with their use, our horizon broadens, and our view upward and downward on the "stairs" becomes more extensive.

By critical questioning of the earth and its inhabitants of every kind, and the relics of such as have passed away leaving their record only in the rocks, we learn that the visible universe has been an almost unlimited time in coming into its present condition; and overwhelming evidence appears that every thing in the physical universe within our knowledge has become what it is by a slow process of evolution, and that our very selves, physically at least, are built up from lower forms by this gradual process. It appears that the universe once existed in the form of imponderable gases, some of which we still find, and into which we may still resolve small samples of the most solid substances.

By means of mechanical instruments we can extend our vision so as to discover great worlds in the immensity of space, and infinitesimal worlds in the apparently simple constituents of the globe on which we live. We thus realize that our capabilities are constantly enlarging as we increase in knowledge, and that new forms of existence and of life come into view with such enlargement. This being so, we ought naturally to expect to find on higher stairs (to recur to Emerson's simile) beings advanced as far at least above us as we are above the most stupid forms of life within our observation.

Having reached this point, we may perhaps find an inner sense awakening, by which we can become aware of the presence of invisible intelligences around us; and also of the power to communicate our thought to each other, without the intervention of physical means, by the will alone. Recognizing this power, and relating it to such beings — call them highly developed men if you please—as have gone before us in the course of evolution to vastly greater heights and broader powers and superior wisdom and insight, we begin to get an inkling of the character of such men as the Masters or Mahatmas from whom our teachings purport to come.

The men of our generation are not of different mould from their fathers and grandfathers, but what vast changes they have wrought in all the affairs of life! By the discovery and application of hitherto unknown

or at least unused laws, we have at immediate command the products of the ends of the earth, we talk with our friends a thousand miles away, we realize Puck's promise to put a girdle around the earth in forty minutes. An operator sits at his desk and with his fingers sends a message to another continent, while he talks to you of entirely different matters in which you are interested.

Is it then incredible that the Masters of Wisdom should have knowledge of other laws of Nature and are able to use those finer forces which we know must exist and to produce results which are impossible to us in our lower stage of evolution.

When discovery follows on the heels of discovery of laws and processes which, if they had been told us in the early years of the century, would have been dismissed at once as visionary and absurd, worthy only of being placed alongside the stories of Aladdin's lamp, we may begin to realize that the testimony of the leaders in the Theosophical movement in regard to the Mahatmas has a reasonable basis in the nature of things, and is at least worthy of examination. Especially is this true when we remember that those leaders enjoin upon us to take nothing upon authority, but to test the truth of every proposition, and at the same time point out the proper methods of verification. Some of these methods indeed require time and effort, but others are more simple and within the reach of all.

One of the most obvious tests is the same that is applied in the case of the "working hypotheses," so called, of science; that is, to examine and see how fully and how far the hypotheses, if one prefer to call them so, of the Secret Doctrine will explain and account for the ordinary facts of every day life, and the events of history. I venture the assertion that no one can honestly and intelligently apply this test without becoming convinced of the substantial correctness of our philosophy.

But the supreme test is the verification of these principles by living the life which they inculcate. It is constantly insisted that the only way to rise to higher planes of being and to obtain broader and clearer views of nature, whether on its occult side or otherwise, is to live a life of purity and of love toward all beings. By doing this, and at the same time exercising prudently the faculties of enlarged perception as they develop, we are assured that we may in time rise to mountain tops of vision which are now hidden even from our view, to say nothing of our present lack of power to ascend to them.

Until one is willing to enter upon such a life, he has no right to deny the existence of Mahatmas on the ground that he cannot see them. The test requires nothing but such living as any one will admit to be reasonable and right from any honest standpoint; not asceticism, but altruism is required. The flesh must be subordinated to the spirit: the will must

be purified and put in command over the lower nature ; selfishness must give place to selflessness ; and when this has become the accepted rule and consistent practice of life, man has only to open his eyes and see, and to open his ears and hear.

Thus he may rise to the plane where the Masters are ; but we may be sure they will not come down to us, or be seen of men in the ordinary walks and practices of life, unless occasionally for some far-reaching purpose ; and even then they will not be known as Mahatmas except by a chosen few whose steadfast purpose to work for humanity justifies the employment of unusual means to quicken their spiritual perceptions.

G. A. MARSHALL.

FRAGMENTS.

I.

IF you have patience and devotion you will understand these things, especially if you think much of them and meditate on them, for you have no conception of the *power of meditation.*

II.

Beware of anger, beware of vanity, beware too of self-depreciation ; these are all lions in your path. Live each day, and each moment in the day, by the light within, fixing your gaze upon it with faith and love. When the hours of darkness come and you see it not, wait in patience and contentment, knowing it still burns and that when morning dawns, if your watch has been constant, you will see it burning, perchance more brightly than before. "The darkest hour is before the dawn ;" grieve not therefore nor feel one moment's disquietude. Your lamp is lit, tend it faithfully, it matters not that the outer eyes do not behold it. Those who know and love you can always see it, and it may also be shining in some other heart which as yet has no light of its own. * * *

The Lodge waits and watches ever, and ever, ever works—think you not we have patience?—and those who serve us must do the same. You are right, no detail is overlooked. Life is made up of details, each a step in the ladder, therefore who shall dare say they are "small!" * * *

We are closer than you know, and love and thought bring us still nearer.

Kill out doubt which rises within ; that is not yourself, *you know!* The doubt is a *maya*, cast it aside, listen not to its voice which whispers low, working on your lack of self-confidence. Therefore I say have neither vanity nor self-depreciation. If you are the Higher Self, you are

all that is great, but since your daily consciousness is far, far below, look at the matter frankly and impartially. * * * Vex yourself not with contradictions. You know that you must stand alone: *stand* therefore! * * *

Keep yourself *high*, and strengthen your faith. * * *

By your own supreme act of faith, you must claim and hold these things.

III.

Let not Humility, that tender presence, become a stumbling block. In so doing you sin against the Higher Self.

IV.

Closer insight gives heavier responsibility—do not forget that,—and a responsibility which affects others more than it does yourself. See to it then that the outer does not obscure the inner, for your lamp must be carried aloft for others to see, or not seeing it, to continually feel. * * *

Do not confuse the outer with the inner therefore. Though the outer be full and rich remember it is so because of the inner *shining through*, and look ever back to that which shines. No sorrow, no disappointment lie there, but a fullness of realization of which you have no conception and a power and strength which shall lift you above these confusions to a sure place of your own. You have been too harsh with your lower nature, that leads to dangerous reäctions. Quiet, steady effort is far better, casting aside all thought of results. Treat your mind as a child, lead it firmly but gently and in all ways and at all times strengthen your faith.

V.

Your instrument must not be like another's instrument—no need to duplicate these. It is your special kind which is needed and wherein you differ from others is not where you fail but where, if perfected, you may do your own special work which they cannot do.

VI.

Through these tears of blood you will learn; through this suffering you will gain the power to aid your fellows. What to you is the approbation or disapprobation of any one? Work and wait on and all will be well.

VII.

Sink into the very depths of your being, you will find all there. Be a follower of no man, follow the inner voice.

CAVÉ.

PAUL'S USE OF DIVINE NAMES.

IN Paul's own account of the turning point of his life, he speaks of "the unveiling of Iêsous, of the Christos," within him. To fully understand the thought in his mind, we must find out more precisely in what sense he used these two names, by examining them in their context throughout his letters. The first discovery we make, on doing this, is very remarkable; it is this: that there is no certainty at all what name he used in any particular passage, the manuscripts, even the oldest, differing widely in the report they give of his words.

The necessity for arriving at some certainty in the matter, arises in this way: if Paul uses the name "Iêsous," it is probable that he had in his mind a particular personality, who ultimately came to be conceived as a miraculous incarnation, the centre of a whole system of theological speculation; a largely artificial figure having almost nothing in common with the poet-teacher of the Galilean hills, and in whom we can hardly have any living interest. If, on the other hand, Paul uses words like "Christos" or "Pneuma," the Spirit, or the Self, we at once recognize the same divine power that is the centre and inspiration of all religions; and the accession of living interest to what Paul writes is immediate and immense.

Curiously enough, the doubt as to the use of divine names arises at the very outset, when Paul's Conversion is described for the first time by his miracle-loving friend, the author of the Acts. Some manuscripts, and amongst them those followed by the Authorized Version of 1611, read: "And forthwith he proclaimed the Christos, in the assemblies, as the son of the Eternal;" while others, followed by the recent revised version, read: "And forthwith in the assemblies he proclaimed Iêsous that he is the son of the Eternal." *

The same difficulty follows us all through Paul's own letters. We shall cite some of the most remarkable instances, taking the letters in their traditional order,—which is certainly not the order in which they were written.

This very doubt applies to texts which touch on the essentials of dogmatic theology, as in the following verse: "It is the Christos that died, yes, rather, that was raised;" † in which some manuscripts insert "Iêsous" before Christos, thus making it impossible to say whether we are dealing with the mystic doctrine of the Spirit's descent into matter, or with the

* *Acts*, ix, 20.
† *Romans*, viii, 34.

dogma of the sacrifice of the second person of the Trinity to appease the wrath of the first. In the verse that follows, "Who shall cut us off from the love of the Eternal?" other manuscripts read "the love of the Christos." A few verses later, we have a similar confusion; some versions reading: "Belief cometh of hearing, and hearing by the word of Christ," while others run thus: "So then faith by hearing, and hearing by the word of God."* A little further on, there is a fresh variant, where we have a choice between "serving the Lord" and "serving opportunity,"† and there is the added difficulty that "the Lord" is used as a translation of various terms in quotations from the old Jewish Book of the Law.

Here is another kind of variation: "To this end the Christos died and lived, to be Lord of both the dead and the living," which other manuscripts almost imperceptibly change into a dogma of a single personal resurrection, thus: "For to this end Christ both died, and rose, and revived,"‡ thus showing a probably quite unconscious tendency to dogmatics and away from mysticism, in the mind of the copyist, who certainly believed that he was simply bringing out more clearly the evident meaning of Paul's words.

We are quite prepared to expect, therefore, that in such verses as this: "I say unto you that the Christos was a minister of the circumcision, for the truth of the Eternal,"§ many manuscripts should take upon themselves to insert "Iêsous" before Christos, and our expectations are not disappointed. A further insight into the carelessness of the copyists is given, when we find that "the first fruits of Asia," in some manuscripts, appears as "the first fruits of Achaia" in others.‖ Of the closing section of the epistle to the Romans, it has further been conjectured, with great likelihood, that its real place is at the end of the letter to Ephesus or at any rate a letter to one of the groups of pupils in Asia Minor, since it is in the last degree unlikely that Paul should be personally acquainted with numbers of pupils in Rome, before he had ever been there.

In the epistle which traditionally stands next after that of the Romans, we are again met with a like uncertainty in the use of divine names. Thus we find that "the day of the Lord," in one manuscript, becomes "the day of the Lord Iêsous"¶ in another; and again, "Neither let us tempt the Lord," becomes, in other readings, "Let us not tempt the Christos."** In the second letter to Corinth, we find a verse of very profound meaning: "Now the Master is the Spirit, and where the Spirit of the Master is, is freedom," moulded to the uses of dogma thus: "Now the Lord is that Spirit."††

* *Romans*, x, 17. † *Romans*, xii, 12. ‡ *Romans*, xiv, 9. § *Romans*, xv, 8.
‖ *Romans*, xiv, 5. ¶ *I Cor.*, v, 5. ** *I Cor.*, x, 9. †† *II Cor.* iii, 17.

In the letter to Ephesus, which many critics, following a very ancient opinion, have thought to be in reality the epistle to the Laodiceans mentioned at the close of the letter to Colossi, there are several doubtful readings of precisely the same nature. For example, while some manuscripts read "the Eternal . . . . brought us to life in the Christos,"* others read "quickened us together with the Christos," thus making it doubtful whether we are dealing with a mystical or a theological thought. A little later, we have the already familiar change of "partakers of the promise in the Christos," to "partakers of the promise in Christos Iêsous."†

The letter to Philippi also presents illustrations of the same character; thus we read in some manuscripts, "for the work of the Christos he came near death," and in others "for the work of the Master"; ‡ and again we find the better reading "I can do all things through him that strengthens me," changed into: "I can do all things through the Christos that strengthens me."

The letter to Colossi, after which the eloquent little note to Philemon should stand as postscript, contains several cases of the same uncertainty as in the following somewhat extended passage: "Even as the Lord forgave you, so also do; and above all things love, which is the bond of perfection. And let the peace of Christ rule in your hearts, to which also you were called in one body; and be thankful. Let the word of Christ dwell in you richly"; § of which the following variant is offered by many good manuscripts: "Even as Christ forgave you, so also do; and let the peace of God rule in your hearts . . . Let the word of the Lord dwell in you richly." Yet other manuscripts read: "Let the word of God dwell in you richly."

These are only a few instances out of many, which may be found abundantly, not only in Paul's letters, but also in other parts of the *New Testament*. A very curious instance is in the "general epistle of Jude," immediately following a verse where we have a choice between "our only Master and Lord, Iêsous, the Christos" and, "the one ruler, God, and our Master Iêsous the Christos."|| While the majority of manuscripts read "The Lord, having saved a people out of the land of Egypt, afterwards destroyed those that did not believe," there also exists the alternative reading: "Iêsous, having saved a people out of the land of Egypt." If we compare with this a verse from the Apocryphal "Wisdom of the Son of Sirach" in which we read "Mighty in wars was Iêsous, . . . who became great according to his name, for the salvation of his chosen people;"¶ we shall probably be inclined to believe that Jude really wrote Iêsous, the Greek form of Joshua, and had in his mind the son of Nun, and not at

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* *Ephesians*, ii, 5. † *Ephesians*, iii, 6. ‡ *Philippians*, ii, 30.
§ *Colossians*, iii, 13-16. || *Jude*, verse 4. ¶ *Sophia Seirax*, 46, 1.

all the teacher of the New Testament. If this be so, then we see that the copyists were so careless of the identity of divine names that they did not hesitate here to substitute "the Lord" for Iêsous, thus unconsciously deifying Joshua, if our conjecture be correct.

As a result of the few instances we have quoted, and many others too numerous for quotation, it becomes clear that, throughout Paul's epistles, the scribes have done their work so carelessly that there is no certainty at all as to what Paul really wrote, whether "Iêsous," or "the Master," or "the Christos." Now there is no doubt at all that in the subsequent centuries, there grew up a quite clearly formed dogma of the incarnation of an anthoropomorphic God as Iêsous, who was further identified with the Messiah of Jewish expectation. So that it would be only natural to expect that copyists of those times,—who had the anthropomorphic idea so firmly fixed in their minds that they had really room for nothing else,—should understand Paul to speak of their anthropomorphic incarnation, whenever he used the words "the Master," or "the Christos;" and that it would seem to them not the least reprehensible, but only quite natural to make what they believed to be his meaning clearer by inserting Iêsous in every case.

Now, if we can clearly show that Paul had really in his mind another and more spiritual teaching, in which he spoke, not of a personal deity incarnating, but of the universal spirit entering into mankind, we shall be entitled, in view of the already demonstrated changes in the texts, to assume that there are many more changes which have left no mark behind them; and we shall consequently be entitled to see in many texts a mystical and universal meaning, even though the manuscripts agree in giving them a theological and particular sense.

Paul, as we shall fully show, was a mystic; his followers, the copyists of his letters, were theologians with no understanding of his mystical teaching. We shall therefore be justified in believing that they read their theology into his mystical words; the more so as we have already proved that the copyists are quite divided among themselves as to what divine name really did occur in numerous passages. Their bias was wholly theological; we shall therefore be justified in believing that, if they were in the habit of making changes, as we now know they were, those changes would tend to be in a personal and theological direction, at the expense of the true mystical and universal meaning of Paul's words.

C.

RICHARD WAGNER'S MUSIC DRAMAS.

IV.—LOHENGRIN.*

IN an age when the dread shadows of Doubt and Despair o'erspread the race and the golden flame of Hope is but a glimmering spark in the hearts of men, the drama of Lohengrin stands forth as at once a pathetic and inspiring lesson. As a writer has beautifully expressed it in a few words: "The good angel of the human soul is its ideal; if it is called upon it will come, but if the imprudent Psyche doubts it and its divine message, immediately the angel veils its face and disappears."

The legendary matter out of which Wagner has created his drama is a fascinating study but would need an article by itself to touch even upon its main features. Lohengrin, the Knight of the Swan, is one of the Brotherhood of Knights or Initiates who guard the mystic Cup of the Holy Grail, and ever and anon go forth into the world to protect right and virtue and overcome the powers of evil. This, in the Age of Chivalry, was the symbol of that Brotherhood of Sages who, as Theosophy teaches us, watch over Humanity and send forth their messengers from time to time to keep alive in men the consciousness of their innate divinity. As Krishna says in the *Bhagavad Gita*: "I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness."

The Cup was the sacred receptacle of the Wisdom of the Ages which is to be found within each one of us, and which is represented by the magic cauldron of the Druids, the Eucharistic cup of the Christ, and many a more ancient symbol. The mysterious castle of Monsalvat wherein stood the shining Temple of the Grail, is located by the great Minnesinger Wolfram von Eschenbach in the mountains in the North of Spain.

The action of the drama is preceded by an instrumental Prelude constructed entirely from the marvellously pathetic and beautiful theme of the Holy Grail, a theme to which the chords of our innermost being vibrate in instant sympathy, making us feel that here indeed is a master mind that knows the secrets of the soul. "An Initiate of Monsalvat," Wagner tells us, "is praying in a high valley on his mountain." To his inner vision appears a celestial band, bearing the Cup of the Holy Grail, and on his bowed head he receives from it "the baptism of fire which consecrates him as Knight. The fiery cloud at once extinguishes its flame" and retires, leaving behind it "the perfume of its aura. . . . . .

* I am largely indebted to Mme. de Neufville, President of the Taliesin Lodge, Amsterdam, for this epitome of the drama.—B. C.

It has confided to a pure soul the Holy Vessel, source of that Love which had disappeared from earth."

The first scene discloses the plain of the Scheldt in Brabant, where King Henry the "Fowler" is rallying his forces against the threatening enemy. He sits under the tree of judgment to hear a heavy charge brought against Elsa of Brabant by Count Telramund, who accuses her of murdering her little brother. This brother, Gottfried (*lit.* "Peace of God"), is heir to the throne, and he represents Hope in the heart of Elsa who is the Psyche or Human Soul. "Elsa has been in the dark forest with her brother, and at nightfall she comes back without him." Groping in the darkness of Matter she has lost Hope for a time, and the lower forces at once begin to attack her. Telramund, a brave soldier, to whom honor is dear, represents material Force or Impulse. Elsa had refused an alliance with him and he had therefore married Ortrud the sorceress (the Animal Soul) who now uses him as her tool to bring about Elsa's downfall.

Called upon to answer the charge Elsa, the virgin soul, enters in white raiment and tells of the vision which has appeared to her. "Shining with light, his sword radiant with a thousand fires, a Knight" had come from the heights of heaven to defend her. On him and no other would she now call to champion her cause. The trumpeters sound the challenge, and presently a boat drawn by a swan is seen advancing over the waters, and in it stands a noble Knight in silver armor. He is the "Warrior" of whom we read in *Light on the Path*, the incarnate Son of Mind, of whom Elsa-Psyche is the silver Ray or reflection thrown downward to gain experience in the world of Matter.

Alighting and bidding farewell to the swan (the sacred bird, or Hope under another form) he declares Elsa's innocence and tells her he will fight for her if she will place absolute faith in him and never ask his name or race. The tones in which he asks this vow of Elsa form a theme of deepest import, which is heard afterwards whenever Elsa is in danger from Ortrud's machinations. It may be called the Warning *motif*. Receiving Elsa's promise, the unknown champion declares his love for her, and shows at once his power and mercy by defeating Telramund and sparing his life.

Night has fallen when the second act opens with the lurid and snake-like *motif* of Ortrud followed by the solemn Warning *motif* twice repeated. She and Telramund are engaged in a violent altercation on the steps of the church, while at the back are the lights of the Palace, where rejoicings are going on at the forthcoming union of Elsa and the Knight. Presently Elsa appears on the balcony of the Kemenate and murmurs to the night of her new-found happiness. Now is Ortrud's opportunity; dismissing Telramund, she employs strategy and beginning by exciting

Elsa pity for herself and her husband she finally induces her to descend and speak with her below. Once there she instills into Elsa's mind the evil suggestion that, as magic brought her Defender, so also might it take him away. Here is Elsa's test. Perfect faith is wholly unselfish, but Ortrud's words put fear into her heart; she has not the strength to cast out this seed of Doubt, and while she declares her unshaken faith in her champion she permits her enemy to follow her into the Kemenate.

The next day when the procession is on its way to the church, Ortrud suddenly comes from the rear and bars Elsa's way, claiming the right to precede her. The evil power has been encouraged and, standing on the steps of the church, represents to the very letter the "Dweller on the Threshold." But the King and the Knight now enter, and as the latter advances to lead Elsa into the church the evil shadow is compelled to give way. Yet she makes a second attempt through Telramund, who rushes forward and loudly charges the Knight with gaining his victory by sorcery. But the King and the People of Brabant (who represent the fluctuating emotions) are with the Defender, and the ceremony takes place.

The third Act opens with a joyful musical prelude which merges into the well-known strains of the Bridal Chorus, as the newly-married pair are ushered into the bridal chamber. It is impossible to describe the psychological subtlety of this remarkable scene in detail; suffice it to say that the seed of doubt planted by Ortrud now comes to fruition, and, in the very theme of the Ortrud *motif* she presses the fatal question the while the Warning *motif* strives in vain to tell her of her danger. As she utters it Telramund rushes in with assistants to murder the knight, but is at once stricken dead by his sword. Sadly he orders Elsa's maidens to remove her, and on the following day before King and People he reveals his name and race in a song of wondrous beauty and deep significance,

He tells of the Sanctuary of Monsalvat and its Brotherhood of Knights; how on their missions the power of the Grail is with them, but if their names are revealed they must lose it or return to the Temple. And then he concludes with these words:

"I will speak because I am ordered. The Grail sent me and I have followed its law. My father Parsifal wears its crown, and Lohengrin its Knight am I."

Then, turning to Elsa, he tells her that if she had trusted him for one short year his name would have been revealed to her and he could have remained to rule over her people. Now he must depart, but in case the Grail permits her brother (Hope) to return, he gives her for him his conquering sword, his horn to call him in time of need, and his ring as a symbol of their essential unity. As he moves towards the boat Ortrud

appears and announces with triumph that Gottfried cannot return him as she has changed him by her sorceries into a swan ; but Lohengrin concentrates himself by a powerful effort of will, the swan sinks and the missing heir of Brabant appears in its place. The Holy Dove, symbol of the Divine Spirit, floats down and, taking up the golden chain attached to the boat, bears Lohengrin away, while Elsa sinks lifeless in the arms of her brother. Thus, while Elsa has failed to keep up to the level of her original aspiration, she has gained a valuable experience, and Hope, restored to her by the Warrior and armed with his talismans, is not likely to be taken from her in a future incarnation by the lower powers. The link is not broken, she has not really lost her champion, for "when once he has entered thee and become thy Warrior he will never utterly desert thee, and at the day of the great peace he will become one with thee."

BASIL CRUMP.

A DREAM.

I SLEPT and dreamed. Before me stretching out on every side lay an immense forest ; tall oaks and pines lifted their mighty branches to the sky, and interlacing boughs formed a roof of nature's own fretwork. The wind came down among the trees, sobbing and moaning like the sea, as I walked alone, seeming to search for something lost, ever seeking the way out of the gathering darkness. Long stretches of shadow lay before me, and no sooner had I left one than I plunged into another deeper than the last

"There must be light, there is some way out of this dreadful wood, how shall I ever find it?" I said, and weary and discouraged after long wandering I threw myself down in despair, covering my face. I felt a touch and looking up saw standing beside me the Helper, with tender eyes and gracious smile.

"Child," he said, "why grievest thou? That which thou seekest is not in this dark place."

"Master, the path is gone, the shadows gather on every side, there is no light."

"Child, thou makest the shadows, thou ever walkest in thine own shadow, cutting off the light from the path, and continually going on into greater darkness. The forest of self will grow around thee closer and closer ; what to-day is but a clinging tendril, to-morrow will be a stout limb, holding thee fast. The shadows will gather ever more deeply until at last thou art cut off from all light, and canst find no way out.

Turn from the self to that Universal All, walk no more among the shadows, and light eternal will surround thee. Arise!"

With strong hands he lifted me to my feet and turned me in the opposite direction.

There in the west, resplendent shone the sun, filling the sky with brightness and warmth, and as we walked toward it hand in hand, I saw that the wood was flooded with long stretches of light, the dark shadows all lay behind. Together we walked, the dear presence beside me, filling me with strength and courage for the long journey, showing me which way ever lay the path of light, away from self.

At last we halted, he embraced me saying, "I must away, be of good cheer, I leave thee never, yea, I am with thee alway, until the end of the world."

I waked, but the presence still lingers with me.

E. M. J.

QUESTIONS AND ANSWERS.

H. T. V.—What should be the attitude of a Theosophist towards the Questions of the day?

Ans.—It would be impossible to give any categorical answer to this question, for the attitude will vary with the individual and will depend upon the character, experience and knowledge of the individual. It must also be remembered that the T. S. leaves its members entirely free in all matters religious, social or political, requiring only the assent of each to its first object—to form the nucleus of a Universal Brotherhood of humanity without any distinctions whatever. If it can be said that adherence to this object constitutes a Theosophist then we may also say that the attitude of a Theosophist on all questions should be in accordance with this idea of Universal Brotherhood.

Taking this as our basis we may, however, go further and say the attitude of a Theosophist should also be marked by impersonality and harmonious relations with the whole of nature. The true bearings of any question cannot be seen except from an impersonal standpoint. Hence personal needs, personal gains and losses should sink into insignificance compared with the needs of humanity. If the non-separateness of all human beings be true, then it must follow that the ultimate welfare of the individual can come only through the welfare of humanity. And the welfare of humanity requires that harmonious relations exist through all its parts. So we may say that not only should the attitude of a Theosophist be impersonal and universal, but also be such as to bring about the greatest harmony. But this must be a true harmony,

not a false peace which comes from ignoring right and wrong and the true ethical side of the question. True harmony cannot result save from the rigid adherence to right.

Such an attitude which would be in accord with the above can be reached only where there is freedom. We must be free to form our own opinions, we must learn to rely on ourselves and not on the authority of another. We must have the courage of our own convictions, but at the same time have that charity and toleration which will grant to others the same right. There is, however, another kind of freedom necessary, and this is allied to impersonality. It is freedom from attachment to results. We are rarely willing to act the best we know how at the time and then let the thing go, but we are all prone to look for certain results and are not satisfied unless the results turn out as we wish.

This question of attachment to results is very interesting in its relation to Karma. Where there is attachment to results Karmic ties are made and one becomes entangled and involved in these results.

Attachment to results hinders the mind from adapting itself to new conditions which may arise and perhaps change the whole aspect of a question. It is really the same as attachment to outer form and organization as opposed to the principle which these should embody. There is a tendency towards crystallization in all organizations as well as in matters of individual opinion, and there is always a danger of becoming imprisoned as it were by this crystallizing process. The only remedy against this is strict adherence to principle. Sacrifice the form to the principle, adjust the former to the latter, but never *vice versa*. Where there is real life, as in nature, the form is ever changing, ever being renewed—rigidity of form, cast iron rules, precede death. Therefore we may add as other characteristics of a theosophic attitude, adherence to principle, non-attachment to results.

J. H. F.

LITERARY NOTES.

THE IRISH THEOSOPHIST for August. The notable article this month is "Fear and Valor," from the ever delightful pen of Charles Johnston. Would that we could have more such, combining deep mystic insight with fine literary style and finish. Mrs. Johnston also writes, commencing an article on the Mysteries which promises interest. There is a sensible little article on "Helping Others," and another excellent in tone and intention on "Brotherhood." An account of the Convention and a letter from Mrs. Tingley to the members of the T. S. E., closes a number which needs the brilliance of the first paper to save it from dullness.—[G.]

THE LAMP for August. The editorial deals with reincarnation under the heading "The Lost Chord of Christianity," and tries to show that this doctrine was preserved in the

early days of the Church, but lost as the priesthood grew in power and materiality. There is the beginning of a paper on "Justice," and a very good one on "Principles of Expression" in public speaking. As usual the strong point of excellence is the notes and cuttings, which always have merit, the latter being invariably well chosen.—[G.]

THE THEOSOPHIC ISIS for August. The most interesting article this month is the "Finding of the Self," by Dr. Coryn, another study from the *Secret Doctrine*. It deals with the forces of the man, latent and active in the various personalities, using effectively the simile of the pendulum. Dr. Keightley, writing of the School for the Revival of the Lost Mysteries of Antiquity, reviews the mysteries of the past and traces the hidden stream of their descent to the present day. Mrs. Keightley sketches "The Crusade in Scandinavia," undertaken by herself and Miss Hargrove, and two articles of value, one on "Paracelsus," the other on the old maxim, "As above so below," are contributed by C. S. An excellent likeness of Dr. Hartmann goes with this issue.—[G.]

LUCIFER for August contains several good articles, the first being a series of "Fragments," from the pen of H. P. Blavatsky, dealing in order with Idolatry, Avataras, Initiations and Cycles and Modern Fallacies. There is also a third of the series "Letters to a Catholic Priest," which, like the others, is admirable in style, tone and matter, the subject of discussion being work in the slums, and the difficulty of reaching and impressing the people there. A few interesting notes are given on "Cagliostro," and Mrs. Hooper commences a paper, "Occultism in English Poetry," which is charmingly written and shows much sympathetic insight into the works of the poets dealt with—Scott, Byron, Tennyson, and Blake, though why that choice one does not exactly understand. We rejoice to see printed under the heading, "An Important Letter," one already familiar to many of us, and of such great value that it can hardly be spread too widely. It would be well indeed if many others from the same source could also see the light, containing as they do so much of such great helpfulness, and yet nothing which could not be printed to advantage. With a sense of deep thankfulness one reads "concluded" written after the article "Devachan," which has depressed the pages of this magazine for so long a time.—[G.]

THE THEOSOPHICAL NEWS for the month contains the same excellent and interesting reports of current activities with occasional bits of philosophy. It makes a feature of Crusade News, and is the best medium for keeping informed as to the progress and doings of the Crusaders.—[G.]

LOTUSBLÜTEN for August gives further installments of "Theosophy in China," "Karma," and "Leaves from the Mysteries," and has in addition a short account of an Indian Yogi.—[G.]

THE THEOSOPHICAL FORUM for August. Dr. Anderson and T. E. Wilson ably treat of the relation of Theosophy to modern science. Dr. Buck and J. H. Fussell write on the old question of whether the desire of the Masters to benefit humanity is not against the precept "Kill out desire." In addition to the usual departments there is an account of the Crusade with quotations from letters of the Crusaders. A supplement gives the names of the branches, T. S. A., with the usual details.—[G.]

THE THEOSOPHIST for August. "Old Diary Leaves" describes a trip on the Marlborough Canal, with many lectures and receptions, and tells of the finding and purchasing of "Adyar." A comprehensive elementary review of Theosophy by L. E. Harcus follows, and then comes two of the hopeless articles on eastern subjects with which we always associate *The Theosophist*. "Searching for Krishna" smacks disagreeably of the séance room with an eastern flavor. Mr. Nicolson prophecies dire things to come—a revolutionary epoch from 1897 to 1917, to parallel that of 1797 to 1816, with perhaps another Napoleon to the front.—[G.]

MIRROR OF THE MOVEMENT.

THE KATHARINE A. TINGLEY BROTHERHOOD CLUB was opened on September 6th, at 607 East 14th Street, New York, with an attendance of about sixty, of which forty were children, and has thus far met with very great success. This centre was started at Mrs. Tingley's request, and one of its objects is to continue the class for instruction of the poor which was conducted by Mrs. Tingley in East 14th Street during the winter of 1893 and '94. The work is under the general direction of a committee composed of Mrs. E. C. Mayer, Miss E. P. Chapin and Mr. M. H. Phelps, and is under the immediate charge of Miss Chapin. The first work taken up was the organization of a Lotus Circle, which meets Sundays at 9 A.M. It is proposed to keep the rooms open day and evening for reading and conversation; to provide a library containing books and periodicals; to hold afternoon sewing classes; to have evening meetings with addresses; to give brotherhood suppers, and to render assistance in food, clothing and money, where urgently needed. Other projects are in contemplation. The Germania Branch has arranged to have the hall for its meetings on Friday evenings.

PITTSBURG T. S. held its first public meeting this fall on September 6th, Mr. W. C. Temple lecturing on "Theosophy." The hall was kept open during the summer and has done good, the "visitor's register" showing many new names.

BALTIMORE T. S. has lost its secretary, Mr. Wm. H. Harvey, owing to his business calling him away from the city. In his place Mr. John T. Ward, 1731 E. Oliver Street, has been elected Recording Secretary, and Mrs. Ada Gregg, 1806 Edmundson Avenue, Corresponding Secretary. The Branch is preparing for public work during the winter and hopes to make music a useful element in its meetings.

Dr. Ernest F. Robinson, of Tampa, Florida, has been invited to deliver a series of lectures on Theosophy before the "Society for Psychical Research" of that place. Three lectures have thus far been given, his subjects being: "An Outline of Theosophy," "Reincarnation," and "Karma." Considerable interest is displayed, the audiences being about fifty, and with the assistance of Mr. Robert L. Davis, Dr. Robinson hopes to establish a study class and writes that Tampa may next winter have a Branch.

A CLASS for study has been formed at Princeton, Indiana, by Mr. Elliot Holbrook, formerly President of the Pittsburg T. S., who has taken up residence in that city.

DECORAH T. S., Iowa, has reëlected its old officers for the ensuing year, Mrs. A. M. Severson President, Mrs. Ida M. Kendrick, Secretary. The Branch is getting on well and is doing good work.

DENVER T. S. is in a flourishing condition. The removal to the new rooms in the early summer has been justified by the large audiences that have filled them at nearly every meeting. New members are coming in all the time. The Lotus Circle, lately started, is a great success, there being an attendance of from 20 to 35 every Sunday afternoon.

PACIFIC COAST ITEMS.

DR. GRIFFITHS started on an extended trip in the north west from San Francisco, Aug. 16th. Portland, Oregon, was his first stopping point. Aug. 18th, he lectured on "The Sun"; 20th, on "Inoculation and Hypnotism"; 21st, attended Secret Doctrine Class; 23d, lectured on "The Mysteries of Sleep and Death"; 24th, held a Public "Quiz", and on the 25th, lectured upon "Adepts and the Mysteries of Antiquity." Large audiences attended at all lectures. Aug. 26th to 29th, was spent in Olympia where two lectures were given in the City Hall to the largest audiences ever assembled to hear Theosophical lectures in that city. Other meetings were also held while there. The Branch in Olympia maintains a headquarters and free library and is devoted and determined to do good work.

SAN FRANCISCO T. S. is now having a period of great activity. It was necessary to get a larger hall for Sunday lectures, so Golden Gate Hall, 629 Sutter Street, has been secured. It will seat between four and five hundred, and has so far been crowded. Rev. W. E. Copeland, F. T. S., lectured there Aug. 23d upon "The Mysteries of King Solomon's Temple," which crowded the hall. Brother Copeland is one of the old guard of workers. The branch and many other meetings are held at Headquarters, 525 Golden Gate Avenue, and are all crowded. A class for beginners was started some time ago by Mrs. Annie T. Bush, which grows in interest and numbers weekly. The Lotus Circle, Secret Doctrine Class, Bhagavad Gita Class, Patanjali Class, Adult's Class, and Chil-

dren's Sowing Class, are all regularly held in Headquarters and are doing good work. Other branch members conduct meetings elsewhere. Dr. W. W. Gamble, Mrs. Fountain and others, hold meetings in the Old Men's Home and Theosophical lectures are given monthly at the Sailors' Home on the water front. During the fall and winter this work will be enlarged.

THE PACIFIC COAST THEOSOPHICAL HEADQUARTERS, has been moved to Room 11, Flood Building, Market Street, where all future business will be conducted.

MOVEMENTS OF ABBOTT CLARK.

Since the last report Mr. Clark has given lectures in Los Angeles as follows: "Theosophy and the Theosophical Crusade," "Who and Where are the Mahatmas," and "Ancient Mysteries and Modern Science." Two trips were made to Avalon, a pleasure resort on Santa Catalina Island, and two lectures and four parlor talks were given. A visit was paid to Redondo; here no lecture was given but Mr. Clark was invited to write articles for a spiritualist magazine, of which the first has already been published. At Pasadena three lectures were given and at Santa Monica one on "Theosophy," after which a study class was formed. Another lecture was given in Los Angeles on "The Evolution and Perfectibility of the Soul." Santa Barbara was reached September 3d. A parlor meeting was held on the next day, and on the 6th a lecture was given in the Unitarian Church on "Theosophy—not Spiritualism, Brahmanism or Buddhism—What is it?" On the 9th a lecture was given on "The Science of the Soul, its Evolution and Perfectability," and on the 13th on "The Mahatmas and The Future of America." Question meetings were held on the 8th and 11th.

OBITUARY.

It is with profound regret that we have to chronicle the passing away of our friend and brother, William H. Cornell, of St. Louis, who left his body on the 23d of July, at 10 o'clock A. M., after a long and very painful illness.

Brother Cornell entered the Theosophical Society in 1885, and during his entire connection never once wavered in his devotion to the Society, its principles, or its leaders. Owing to physical inability, he was never able to take an active part in meetings at a distance from his home, but his time was always at the disposal of any inquirer after Theosophy. His death leaves a gap in the band of faithful workers in St. Louis, but his example will be an incentive to all who knew him to go on with the work that makes for the regeneration of Humanity.

CORRESPONDENCE CLASS.

In October, 1893, a Correspondence Class was started to enable members to pursue their studies in Theosophy more systematically, and to gain a more exact understanding of the philosophy in its application to daily life. This Class was a favorite project of Mr. William Q. Judge, and he was desirous that members in all parts, especially those who are isolated, should join it, that the growth of the Theosophical Society should be not only in numbers, but should be rooted in knowledge. The work of the Class has been greatly interfered with during the past year by the immense amount of work required in other directions from the few who could render it. But now arrangements have been made for again carrying on the Class with all its old-time vigor and efficiency, and it is earnestly hoped that the old members will take up the work again, and that new members, who have not yet had the privilege of the help which this Class gives, will take an early opportunity of writing and applying for membership to

SECRETARY CORRESPONDENCE CLASS,
144 Madison Avenue, New York City.

ENGLISH LETTER.

The Crusade has swept onwards to the Continent after six weeks of such propaganda as has never been approached in the history of the movement. The amount of work done was extraordinary; indeed, that devoted band seems to be an exhaustless generator of a mighty force which has permeated the darkest recesses of our Isles. It is a splendid example to us all of the tremendous power which can be wielded by those who work together in perfect unity and harmony for a noble purpose, sinking every personal consideration and giving themselves up heart and soul to the work.

What that work will do for us in the future is indeed difficult to estimate, but already the membership roll has increased over 25 per cent and is still growing rapidly.

Brother Crooke has begun his work as Special Crusader for England by visiting the Southwest. At Bristol he lectured on the invitation of a men's discussion class to an audience of five hundred, on "Brotherhood," arousing keen interest. From there he went to a village called Market Lavington, not far north of Stonehenge, where Brother Kenneth Morris (who is only eighteen) has worked fearlessly despite most violent opposition. Here the "William Q. Judge Centre" was at once formed with immediate prospect of expansion into a branch. At Bristol a press man was enrolled, and it is noticeable that both here and on the Continent the work of the Crusade has attracted this class of members who will be of the utmost service to the cause. Another Centre is to be formed at Weston-super-Mare and throughout the district Brother Crooke reports bright prospects of further activity.

His next tour will embrace Halifax, Middlesborough, York, Hull and other places. Evidently, if funds will permit Brother Crooke to keep on working in this way, we shall very soon double our membership and roll of branches. Already the latter has nearly trebled itself since last year. BASIL CRUMP.

T. S. IN AUSTRALIA.

The Secretary of the New South Wales Central Lodge of the T. S. in Australia in his annual report gives very good accounts of the work being done in Australia. The annual meeting was held June 12th. The officers were elected as follows: T. W. Willans, President; A. A. Smith, Vice-President; F. Strafford, Secretary; E. W. Minchen, Assistant Secretary; E. Redman, Treasurer; Mrs. M. A. Minchen, Librarian. Public meetings are held Wednesday and Sunday evenings. Attendance at these has been very good. Other meetings are: H. P. B. Training Class, Secret Doctrine Class and Conversation evenings once a fortnight.

FIRST ANNUAL MEETING OF THE T. S. IN EUROPE (GERMANY).

The first annual meeting of the German division of the T. S. in Europe was held in Berlin on August 30th. Mr. E. T. Hargrove, as President of the T. S. in Europe, acted as Temporary Chairman. He called the meeting to order at 12.15 P. M., and after expressing his sincere pleasure at witnessing the first general meeting of the society in Germany, which had recently been formed under the most auspicious circumstances, he asked for nominations for permanent chairman. Mr. Theodore Reuss was unanimously elected, Mme. Corvinus and Mr. Schwabe being appointed Secretaries of the meeting.

For President of the T. S. in Germany, Mr. Paul Raatz proposed and Dr. Nagel seconded the election of Dr. Franz Hartmann. The motion was carried amid much applause. As Vice-President Dr. Hartmann proposed Mr. Reuss, and the motion having been seconded by several members it was carried unanimously and enthusiastically. Dr. Nagel was then elected Secretary, Mme. Corvinus, Assistant Secretary, Mr. Leopold Engel, Treasurer, Mr. Schwabe, Assistant Treasurer, Messrs. Raatz and Zillmann to act on the Executive Committee in addition to the above.

Dr. Hartmann then spoke on the future of the work in Germany and on the mission of the Crusade. Dr. Nagel moved that the Crusaders should take part in the meeting officially and that they should be invited to address the meeting. This motion having been carried by acclamation, Mrs. Tingley spoke on the harmony that had characterized the meeting and congratulated the members on the success of their efforts. After speeches by the other Crusaders Mr. Raatz read a proclamation of friendliness to all kindred societies, which was formally adopted by the meeting and ordered to be printed and circulated. The meeting then adjourned *sine die.*

LETTER FROM GERMANY.

The first Convention of the T. S. in Germany was a tremendous success and surpassed all previous expectations. The arrival of the "American Crusaders" created a great sensation and the halls of meeting were filled on each occasion with an appreciative audience. You will undoubtedly be informed through other sources of the proceedings that took place, and I will therefore confine myself to my personal experiences in regard to this matter.

Everyone acquainted with my way of thinking knows that I heartly dislike all vain pretence, bombast and show; and certain rumors, starting from a well-known source, but which it is not necessary to mention, having reached me, that the American Crusaders were in the habit of marching about the streets in procession with trumpets and flags, and doing all sorts of entravagant things, even surpassing those which I ridiculed in my "Talking Image of Urer," I had no desire to go to Berlin to participate in such a perform-

ance. Nevertheless on Sept. 26th, an hour before the train started, the firm conviction that I would have to go to Berlin became settled in my mind, and after telegraphing to Mr. Z. in Berlin the time of my arrival, I left for that city.

When I arrived in Berlin, there was neither Mr. Z. nor any other person of my acquaintance, nor could I find any one I knew or any one who knew where the Crusaders were. Getting impatient, I made up my mind to return to Hallein, and happening to be near the Potsdam R. R. station, I stepped into the telegraph office, to telegraph to Hallein, so that no letters would be forwarded to me at Berlin. On coming out of the telegraph office I met Mr. Claude Falls Wright at the door, who to my astonishment told me, that Mrs. Tingley had requested him just then, to go to the Potsdam R. R. station without a moment's delay, although she did not give any particular reasons for making such a request. This may have been a "co-incidence"; but I am more inclined to think that it was a result of Mrs. Tingley's being in possession of clairvoyant powers. At all events it was the means of giving me the great pleasure of meeting the "Crusaders," on which occasion all my evil anticipations were at once destroyed; because I have never met in my life more amiable and unpretentious people than the American Crusaders.

During an hour of private conversation which followed, I was often struck with the great resemblance between this occasion and the olden times, when I used to sit alone with H. P. Blavatsky. More than once it seemed to me as if the aura of H. P. B. were surrounding Mrs. Tingley and penetrating her person; in fact I often felt as if I were talking with H. P. B. herself in a rejuvenated state. Not that I fancy that Mrs. Tingley is a reincarnation of my old friend H. P. B.; but I recognize the power that spoke to me through Mrs. Tingley's personality, as being the same that spoke to me through the person of H. P. B. I would perhaps rather call such a state a "transfiguration" or "transubstantiation," and having been repeatedly in similar states myself, such a condition is not to my mind either incredible or supernatural.

My object is not to mystify or astonish the reader, but merely to give a few interesting facts from my own observation. I will therefore not enter deeper into a revelation of occult mysteries, which might give rise to misunderstandings, but merely say that I found the representations which had previously been made to me by certain persons who claim that to worship the truth, were false and that no words will be strong enough to express my appreciation of the high character of Mrs. Tingley and her companions.

Unfortunately there was no short-hand writer present to take down the excellent speeches delivered in English by the Crusaders and it is therefore impossible for me to render them and do them the justice they deserve, but the following is a translation of the substance of what I said in German:

LADIES AND GENTLEMEN: All who are acquainted with my writings know that I do not sympathize with the mania prevailing in this country of forming exclusive sects and societies. The link of union in such societies is usually the narrow mindedness of their members. They crystallize around some petty opinion or theory, in which, for some reason or other, they are putting their faith, and they then fight against everybody who does not subscribe to their articles of belief, and in the majority of cases they quarrel and dispute among each other on minor points of differences, each one trying to prove the other to be an ignoramus and himself to be wise. An exception to this class of societies, and the only exception I know, is the "Theosophical Society" which was founded twenty-one years ago in the United States of America, and which I joined in the year 1882, in New York, while General Doubleday was President, W. Q. Judge, Secretary, and H. P. Blavatsky, Corresponding Secretary; travelling then with Col. Olcott in India for the purpose of investigating the philosophies of the East. To this Society I still belong and fully sympathize with its principles, because this Society has no theory or opinion which any one is asked to accept, or which it as a Society has to defend. Its members may know or believe whatever they please; they may be Christians, Buddhists, Jews, Mohammedans, Brahmins, theists, pantheists, materialists, spiritualists, agnostics or even atheists, they may exchange their opinions among themselves; their religious views do not concern the Society as such, any more than their views in regard to botany, chemistry, astronomy or mineralogy.

I do not care whether this or that member is a Catholic, a Protestant, a Baptist, a Methodist, a Presbyterian, Congregationalist or anything else, whether he believes in the Pope, in the Archbishop of Canterbury, in Mrs. Besant, W. Q. Judge or in any other person. Self-knowledge has nothing to do with any belief in authorities, nor with the respectability of any other person than one's self. Even the personal opinion or belief of the President or any officer of the Society is his own affair and does not concern the Society as such. The "Theosophical Society," as a body, has no other aim than the recognition of truth. Its object is to outgrow all narrow minded dogmatism and to rise above sectari-

anism of any kind. It is a Society granting the utmost freedom of thought, and its fundamental purpose is expressed in its constitution, namely: "*To form a nucleus around which the (already universally theoretically recognized) theories of universal brotherhood may crystallize and be practically carried out.*"

To this no sane person can possibly object. Objections may be raised against this or that view held by this or that member of the Society; but the Theosophical Society as such has no dogma to defend, and thus all disputes that may arise against the opinions held by the T. S. are without an object and without any foundation.

Thus the foundation upon which the Theosophical Society is builded is not a theory, but a true principle of universal divine love, and this love is not a dream nor a product of the imagination, but is identical with the recognition of the eternal truth, which shows that all mankind, and even all creatures, are a unity in their essence, even if that one essence appears in a variety of forms or appearances, each having its own individual qualities.

Here an explanation will be useful, and it may be said, that in proclaiming the essential oneness of the All, while being a representative of the T. S., I am already establishing a dogma for the T. S. I must therefore ask you to regard all that I may say concerning any particular theory, not as an official declaration of that Society as such, but only as my own personal view, which I have as much right to express as any other member of the T. S.

My views regarding the oneness of God in the All are identical with those which are held by the greatest philosophers of all ages and the German mystics of the middle ages, and which are perhaps found best expressed in the writings of the great Indian sage Sankaracharya. According to this view all is spirit (Atma). Spirit is the very essence of everything. It is one and indivisible; but it manifests itself in a multitude of varied appearances. I will not enter here into lengthy philosophical speculations, but try to illustrate this theory by an example, however inadequate that example may be to describe the whole truth.

I find that there is only one universal soul, the soul of the world. The individual souls therein do not differ from each other in their innermost essence. As in a great ocean every particle is water, and all the particles together represent the ocean, so in the great soul of the world all the individual souls consist of only one essence, and the sum of these individual souls constitutes the soul of the world. Let us now imagine one great ocean, in which through the influence of the cold, icicles, icefields and icebergs are forming, and we find that they also essentially consist of nothing but water, although they may differ from each other greatly in regard to size, form or shape, in regard to purity and in the way of crystallization. They differ from their liquid surrounding only in so far as they are in a frozen state, and if the heat of the sun acts upon them, they melt, their individual qualities disappear and they are again what they never ceased to be, namely, water Neither do they then continue to exist as separate particles of water, but each particle together with the rest is itself the ocean.

In a similar way the one universal spirit, the great soul of the universe, the one great Self of all beings may be regarded as an ocean, in which in consequence of the desire for separate existence innumerable individual "selves" spring into existence. They are all one in their essence, but as one image in a broken mirror appears reflected in many forms, so each individuality now appears as something different from the rest. s one iceblock in the ocean differs from another, so each personality has its own individual qualities. There are "blocks" that are learned and others that are ignorant; some good, others bad, some beautiful, others ugly; some virtuous, others wicked, and so forth; but essentially they are all one. Their separatedness is not in essence, but only in appearance, and due to the nonrecognition of their own real nature. As the cold freezes the water, so the delusion of self causes a hard crust of egotism to surround the human heart, so that it no longer recognizes its oneness and harmony with the all, but fancies itself to be a central point around which the universe turns. But within each is latent the energy of divine love. Under the influence of divine wisdom the hard crust becomes dissolved, and when the delusion of self has entirely disappeared, man recognizes himself no longer as a thing separated from God, but one with the God of all beings.

This is not annihilation, but an expansion of consciousness. Universal consciousness becomes manifest in the place of limited knowledge. The more man loses his own self-conceit and recognizes the divine Self of himself and of all, the more will he be happy and the more will there be happiness and peace upon this earth. This is not an imaginary but a logically proven fact, and the foundation of every true system of religion.

Religion itself is based upon the recognition of truth. The various forms and systems of religion which serve as a vehicle for the truth may have their origin in different tra-

ditions or belief; they are only forms, which are subject to changes, as is shown by the religious history of the world; they are born and they die, but the truth itself cannot be limited by any system, it is universal, eternal and free. Without the recognition of truth there can be no true religion nor a true science; the more a system of religion represents the truth, the more is it true itself. This recognition of truth is called *theosophia* or "the hidden wisdom of God" (I Cor., II, 7). It is called "hidden," because it is beyond the grasp of the human-animal intellect, it can only be grasped spiritually with the heart. It does not consist in knowing the qualities of a great many things, nor is it the product of learning, but it is due to nothing else than to the manifestation of truth in the heart of man. It consists in an awakening of the inner spiritual consciousness, which enables man to know the truth intuitively and without regard to any external information, and to enter deeper into the divine mysteries of nature, not by means of artificially induced trances or hypnotism, but by means of the truth revealing itself to his internal understanding.

All mankind possess this spiritual energy, but not in every person has it become developed. Each human being has in his or her soul a spark of divinity, which by the influence of divine love may become a flame. The seat of that spark of divine life is not in the brain, but in the heart; but when it begins to burn in the heart, its light illumines the mind. The reason why so few people are illumined by the light of divine wisdom, is because the majority know nothing of any interior life and therefore they do not desire it. The world is full of clever intellectual reasoners, people with heads but without hearts, living so to say all the time outside of their own self. Many dream only that they live, but do not know real life. Some revel in their sentiments and imagine a sickly sentimentalism to be wisdom. Two things are necessary for the true understanding, heart and head, soul and spirit, feeling and understanding. The old Rosicrucians used to compare the light of wisdom within the heart with the sun, the light of the intellect with the moon. We know that the moon has no light of her own, she borrows it from the sun; her light is a reflection of the sunlight upon the surface of the material moon; it is superficial and uncertain, while the light of the sun comes from the centre of his sphere. Thus an intellect without that love which comes from the heart is without life and without spirit, uncertain, superficial and without true understanding. Nevertheless the intellect is as necessary for man as the moon is for the solar system. When the sunlight is absent, the moonlight will be of service; where wisdom is absent, science steps to the front. The heart should perceive the truth and the intellect weigh it upon the balance of reason; then would we arrive at a true knowledge of truth.

Thus real knowledge is not a product of dreaming or of argumentation, but a spiritual awakening, which can take place only when the delusion of self, which keeps the soul imprisoned in a state of torpor, disappears. The power which destroys that shell of selfishness is that divine and universal love which springs from the recognition of the oneness of all life. To cultivate this love which is not merely "unselfish," but exalted beyond the conception of self, is the object of the "Theosophical Society." It can only be cultivated by works; good intentions alone are not sufficient. We do not wish to follow the sectarians who believe it their duty to continually preach about love without ever practicing it themselves. The ideal does not become realized by merely being looked at and admired; it can only be realized by practice.

This is the message of love which Theosophy teaches and which is to be carried around the world by our "American Crusaders." Their dogma is: "Seek to attain real knowledge of your own self, by letting the power of truth become manifest in your soul." In this doctrine there is nothing to be proved or to be disputed about. It is a self-evident truth that requires no proof, but needs only to be understood. It only teaches an universal principle, which every one may grasp, if he is able to rise above the narrow conception of self.

Let us therefore rise above the sphere of selfishness, personality, dogmatism and the adulation of authorities and open our hearts to the influence of the holy spirit of love and truth. If we accomplish this, others will follow our example and the world will become wiser and happier. Thus will be fulfilled the mission of the T. S. and the mission of the American Crusaders.

FRANZ HARTMANN.

If that light be shining in thy midst, what power of earth or sky can stand against thee? Have faith.—*Book of Items.*

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